

J. M. Anderson
THE
ANTI-SLAVERY RECORD.

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PERSECUTION OF AMOS DRESSER.

Mr. Dresser is one of those who took a dismission from the Cincinnati Lane Seminary, on account of the law suppressing the Anti-Slavery Society. On the first of July last, he engaged in selling "the Cottage Bible," as the means of raising funds to complete his education. In this business he passed through Kentucky, and arrived in Nashville, Tennessee, on the 18th of July. On his way he had distributed Anti-Slavery and other tracts, and periodicals, but in no case, to any person of color, bond or free. In Sumner county, Tennessee, he had sold a copy of Rankin's Letters on Slavery. So far was he from any attempt at concealment, or clandestine operation, that in sending his carriage to be repaired at Nashville, he did not take the precaution to remove from it a number of Anti-Slavery publications, that had been used in packing his Bibles in the box. These were discovered by the workmen, while rummaging the carriage, and a rumor was immediately set afloat that Dresser was trying to *excite the slaves to insurrection*, by the distribution of incendiary publications. As soon as he learned this fact, Mr.

Dresser explained to Mr. Stout, at whose shop his carriage was repaired, the reason of his having Anti-Slavery publications, and leaving them in the carriage. On this occasion, Mr. Stout, himself a slaveholder, and a member of the Presbyterian church, told him that the scene represented in the cut, which had chiefly created the excitement, was one of by no means unfrequent occurrence—that it was accurate in all its parts, and that he had witnessed it again and again.*

But the spirit of slavery was roused, and the exposure of the truth was not to be forgiven. Mr. Dresser was seized and brought before a committee of vigilance, consisting of sixty members, among whom were many professors of religion, and men of the highest respectability, in the city. This self-constituted tribunal proceeded to examine his trunks and to read his private letters. After an investigation, protracted till near midnight, they found him guilty of the following atrocious crimes:—"1st, of being a member of an Anti-Slavery Society in Ohio:" 2d, "of having in his possession periodicals published by the American Anti-Slavery Society:" 3d, "they *believed* he had circulated these periodicals, and advocated in the community the principles they inculcate." Though these crimes were totally unknown to the laws, they proceeded to sentence him to receive TWENTY LASHES ON HIS BARE BACK, and to leave the place in twenty-four hours, (i. e. on the Sabbath.) The committee, attended by the crowd, proceeded forthwith to the public square, to execute the sentence. On leaving the court-house, the Editor of one of the newspapers seized upon his journal and private letters, and appropriated them to his own use. We will describe the execution in the language of Mr. Dresser himself.

"I entered the ring that had been formed; the chairman (accompanied by the committee) again called for an expression of sentiment in relation to the sentence passed upon me; again the vote was unanimous in approbation of it, and again did he express his gratification at the good order by which the whole proceeding had been characterized. Whilst some of the company were engaged in stripping me of my garments, a motion was made and seconded that I be exonerated altogether from punishment. This brought many and furious imprecations on the mover's head, and created a commotion which was appeased only by the sound of the instrument of torture and disgrace upon my naked body.

"I knelt to receive the punishment, which was inflicted by Mr. Braughton the city officer, with a heavy cowskin. When the infliction ceased, an involuntary feeling of thanksgiving to God for the fortitude with which I had been enabled to endure it arose in my soul, to which I began aloud to give utterance. The deathlike silence that prevailed for a moment, was suddenly broken with loud exclamations, 'G—d—n him, stop his praying.' I was raised to my feet by Mr. Braughton, conducted by him to my lodging, where it was thought safe for me to remain but for a few moments."

* This cut is now adopted as the standing one of our cover. It represents a scene witnessed in Kentucky by Rev. Mr. Dickey. See Rankin's Letters on Slavery, page 45.

From this scene of persecution Mr. Dresser was hurried away, being obliged to make an almost total sacrifice of the property in his possession.

Perhaps some of Mr. Dresser's self-styled judges, may justify themselves by saying, that had they voted to exonerate him from punishment, he would have been put to death by an infuriated mob. This is very probable, but what does such a probability prove of *slavery*? What sort of an institution is that which cannot bear to be spoken of in the language of truth? which drives the most respectable members of a community into a disgraceful and unlawful outrage upon the rights of an American citizen, to save the perpetration of a crime in its defence still more diabolical? Is there any longer a doubt that such an institution is dangerous to the country—nay, to the weal of the whole human race?

THE HEBREW BONDSERVICE.

"Both thy bondmen and thy bondmaids, which thou shalt have, shall be of the heathen round about you; of them shall ye buy bondmen and bondmaids. Moreover, of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land; and they shall be your possession; and ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen for ever." **LEVITICUS xxv, 44—46.**

What is the meaning of this passage, so often quoted as a complete justification of American slavery?

It is plain that we can get no light upon it from any modern systems of slavery, existing among nations that were never regulated by Hebrew law. We may, therefore, as well forget every feature of that slavery which has grown out of the African slave trade, as well as whatever we know of Grecian and Roman bondage, before coming to this inquiry.

Did a devout and law-abiding Hebrew regard his bondman as a piece of property, that might be sold like an ox or a sheep? whose destiny, no more than that of a brute, depended on his own will? Might the bondman be sold for the master's debt? Might he be forcibly reclaimed from flight? Whatever may have been the nature of the service, could a man be reduced to it against his will?

The history of a nation sheds light upon its laws. Let us see what the Bible history says of the custom which this law was designed to regulate.

The ancestors of the Hebrews were shepherds. "Abraham was very rich in cattle, in silver, and in gold." He was called by his neighbors a "mighty prince." On one occasion he armed three hundred and eighteen of his "trained servants, born in his own house," and pursued after a number of shepherd kings. Isaac had "great store of servants," who tended his immense flocks—leading them from place to place, as they could find food and water. The same we are told of Jacob. It is remarkable that Jacob was himself a servant for twenty years. Four-

teen years he served for his wives, and six for his cattle; and he complains that in that period his master changed his wages ten times. Had Jacob been rich in silver and gold, it is very probable that he would have paid down a round sum to the close-fisted Laban, for Rachel and the cattle, and he might also have bought servants. But, for any thing that appears in the whole Bible history, he would no more have thought it his right to *sell* the servants, without their own consent, than to sell Rachel. The whole history shows, that both the servants who were born in the house, and those who were *bought with money*, were voluntary members of the household. The very nature of the shepherd life rendered it almost impossible to coerce them. While they followed the flocks over hill and dale, it was vain to think of retaining them against their will. They could not be attached to their masters by *fear*.

The unassuming simplicity of manners which characterized the patriarchs is most touchingly portrayed, and it was heaven-wide from that imperious sway which marks the holders of American slaves. Was a calf to be dressed for a stranger? Perhaps a young man ran and fetched it—perhaps the patriarch himself. Who was to be Abraham's heir, in default of a son? The steward of his house. Do we read of overseers, of fugitives, of whips, of chains, of insurrections? Not a word. We find no record of the sale of a slave by any of the patriarchs, except in the case of Joseph, of which cruel act the perpetrators were made bitterly to repent. Although they bought servants with money, and reckoned them among their possessions, it is a most wicked libel on the patriarchs, to say that they either coerced their services, or made merchandise of their bodies.

To the reader, unprejudiced by the sophistical defences of modern slavery, it will be plain that the servants of the patriarchs were bound only by benefits received. In the shepherd life, large families were a sort of joint stock company for mutual benefit and protection; the greater the company, within certain limits, the greater the profit and the greater the safety; while desertion was the ready safeguard against the tyranny of the head.

In Egypt the Israelites learned not only the art of agriculture, but the bitterness of bondage. They were warned, while in the probation of the wilderness, by their inspired legislator, never to imitate the Egyptian oppressor. Lev. xix, 33, 34. As Moses found nothing like slavery existing among the Israelites, it is natural to suppose, that even without guidance from above, with the scenes of "the house of bondage" fresh in his memory, he would effectually guard against its future recurrence. While the bondservice of their shepherd ancestors was retained, a few simple regulations were admirably adjusted to prevent it from degenerating into Egyptian bondage.

1. No Hebrew, however unreservedly he might sell himself to his brother Hebrew, could be held to service longer than six years, unless at the end of that period he voluntarily, and before witnesses, expressed his desire to remain.

2. The inheritance of each family, however completely alienated, must, at farthest, return to it in the year of jubilee. Thus the land was

kept divided into portions too small to admit the profitable employment of large gangs of slaves for their cultivation.

3. The fugitive servant was not to be delivered up to his master. Deut. xxiii, 15, 16.

4. The jubilee, every fiftieth year, proclaimed *liberty* to *all* the inhabitants of the land.

Subject to these regulations, the custom of buying servants was admitted, and the "possession" of such servants could mean no more than it did with the patriarchs. In reality, these heathen servants became incorporated with the families of their possessors, (Lev. xxii, 10, 11,) and could be retained only on condition of submitting to the Israelitish rites. There is no proof that they could be sold, either for profit, or to satisfy creditors, any more than the children. The condition was one of comparative hardship, but there is no proof that any man could be forced into it, while there is the most positive enactment of a remedy against that abuse of power to which, while in it, he was exposed.

Some have denied that the jubilee brought liberty to the heathen bondservant. They confine its liberating power to the Hebrews, and especially to those who through poverty sold themselves to strangers and sojourners in the land, (Lev. xxv, 47—65.) Such interpreters understand by "all the inhabitants" of the land, (Lev. xxv, 10,) only the Hebrews. What then shall be done with the Hebrew who had his ear bored with an awl in the presence of the judges? (Ex. xxi, 6.) Was he not an "inhabitant" of the land? Yet he was, in the language of the law, *to serve for ever*. Either the word *all* must be limited to mean only a *part*, or the word *forever* must be reduced from signifying the whole duration of human life, the most extensive sense which the subject will admit, to signify the interval to the jubilee. The reader may judge which is the most probable supposition. If it was the legislator's purpose to establish a system of *perpetual slavery*, surely the wording of the law of jubilee was as unwise as it is unaccountable. Moreover, how is this holding of strangers by a law so different from that which regulated the Israelites, to be reconciled with the laws with regard to strangers in other respects? (Lev. xix, 33, 34, and xxiv, 22.)

But were we to grant, as we are by no means prepared to, that the bondmen and bondmaids of our text were not liberated by the jubilee, still there is no evidence that their *children* were held to the same service, without their own consent, when arrived at maturity. The law does not say, ye shall take them and *their children after them*, as an inheritance. Such is the unwarrantable extension of modern slaveholders, who, while they are ever ready to resort to the Mosaic law, where it may be tortured to favor their usurpation, are as ready to exceed its limitations and violate its statutes, when they stand clearly opposed to their own guilty practice.

If our slaveholders would but adopt the *whole* Mosaic code in regard to service, they would find that, so far from having *perpetuated slavery*, they had adopted a system of *perpetually recurring abolition*; a system of just and honorable dealing with laborers, destructive alike to slavery

and pauperism, and promotive of the highest good. From such a slave-code, in its full application, we plead for no immediate emancipation. But before such a code can be applied, all must be placed on the footing of *equal rights*, and left to the exercise of their full powers, unrestricted except by *impartial law*.

HAYTI.

Why is it that in this land of boasted liberty, we are constantly told of the atrocities perpetrated upon the *white* people, by the poor enslaved *blacks* of St. Domingo? We are taught that the slaves of St. Domingo, rose and murdered their masters to obtain their liberty, and this as a reason why it would be dangerous for masters in the United States, to give the slaves their liberty—as a reason why no man should open his lips to plead for justice and mercy. The whole lesson is false and cruelly unjust to the colored man of St. Domingo. But suppose it true; why should we not also be told of the *previous* atrocities perpetrated by the lordly *white* masters, upon their unoffending slaves? Have we no need to study *that* part of the history of St. Domingo?

A traveller who passed through Hayti, in 1830, thus describes the ruins of the once magnificent estate of a planter, named Carradeu, near the village of Moquet. "The mansion where once the lordly master feasted among his friends, and, in the intoxication of pride and power, gave those mandates to his trembling slaves, which consigned some to the burning furnace, others to the boiling cauldron, (see Malenfant on Colonies, p. 172, note,) exhibited only in the remnant of walls and terraces, the place where once they sheltered his vice and tyranny. The giant palms, however, whose leafy heads, supported on stems of a hundred feet, old Carradeu, in the frenzy of the times, sought to rival, by placing the skulls of some fifty slaves he had decapitated at Auboy on poles by the roadside hedges, still float their green locks in the sunny breeze." (*Lacroix, &c.*)

He adds, "I have frequently, in Hayti, heard the characteristic story which Malenfant relates of this man. Carradeu had taught his negroes, by fatal experience, that they were never to expect forgiveness in his wrath. It was the secret by which he had lived great, was dreaded and obeyed. He had never cut off his right-hand by it, but in this instance he was going to inflict on himself irreparable injury. There was a valuable head boiler of his sugar-house, a man whose knowledge and experience was a source of riches to him, on whom he had inflicted the penalty of inhumation to the neck in the cold earth. His life he was willing and anxious to save, but it was necessary to make a truce between interest and vengeance. This inconsistency would be fatal to his government, if he forgave once; the dread which the certainty of punishment had beneficially excited, would lose its effects on the caution and obedience of his slaves. 'I would not,' said he to a party of ladies at dinner with him, 'induce this man, whom I must spare, to think that

the pardon for his fault had emanated from me. When I draw my handkerchief, fall down at my feet and ask mercy of me for him. I will say he has obtained it by your solicitation, not by my desire, so that by being apparently consistent, I may preserve the dread of my unrelenting character with my people.' Carradeu in this instance had to deal with one as haughty as himself. The courageous negro, who had dug his own grave, chanting his death-song while he threw up the earth, felt he had endured a wrong which nothing but death could requite; he only wanted an opportunity of revenge. He saw the prostration of the female guests at his master's feet; he heard forgiveness from his lips for the first time. He could scarcely credit what his eyes beheld. In the delirium of his sufferings he exclaimed, 'You show mercy to me—it is impossible!—you are no longer Carradeu; but, if you are, I swear by her who took oath before God for me, that I rest not in peace till I destroy you! Be merciful to me if you dare!' This presumption of despair was fatal to him. Carradeu silenced the threat by hurling a fragment of rock at his head. Having dashed out the brains of his victim, he returned to his convivial friends, saved from doing an action inconsistent with the character he enjoyed, among his slaves, of never having forgiven an injury or remitted a punishment."—*British Anti-Slavery Reporter*, Vol. IV, p. 212.

Not only are the cruelties of the masters forgotten by us, and the revenge of the poor slaves misrepresented, but the most malicious falsehoods are everywhere propagated, in regard to the present condition of Hayti. Amidst all this abuse of liberty under a *dark skin*, we are glad to see testimony like the following extract of a letter, published in the *New-York Journal of Commerce*. The writer, from his ungenerous hint about *getting rid* of our colored fellow-citizens, is obviously not an *abolitionist*, and therefore not to be suspected of any prejudices *in favor* of the black republic.

"I have never seen any government *really free* before. . . . Every colored person is a citizen from the moment of his arrival, and entitled, upon application to the commandant, to nine acres of good land for himself, and as much for his family. . . . The population as yet hardly amounts to a million, but there is room for ten times that number, besides all the black and colored population of the United States; and being so near, it would be well to get rid of them in that way, seeing that they bid fair to be very quiet and peaceable neighbors. You would hardly believe that all the cash remittances to the Cape and Port au Prince, a distance of nearly three hundred miles, through lonely woods, rugged precipices and deep rivers, are conveyed in the shape of doubloons by an *unarmed footman*, and that no instance of any failure or interruption is on record. The government may fairly be said to put all others to shame, by accomplishing without any apparent coercion, what all others have attempted to accomplish in vain, by complicated legislation."

GRANVILLE SHARP.

The philanthropists of Great Britain, who labored so long and so nobly for the abolition of the slave trade, shrunk from attacking slavery itself—the mother of the accursed traffic. In this, the noble spirit of Granville Sharp rose above them all. How does the following testimony exalt his blessed memory!

“Though Sharp, as chairman and member of the committee of the society for abolishing the African slave trade, confined himself to that particular and limited object, he did not merge therein his personal and separate identity, or forsake the noble yearnings of his soul. Alive to the cause of universal philanthropy, he seized every opportunity of urging the sacred cause of the slave; and of asserting the principle dear to his heart, which the British code and everlasting law alike establish, “that it is better to suffer every evil, than consent to any,” *Melius est omnia mala pati, quam malu consentire*. In a letter to the Bishop of London, January, 1795, he earnestly warns him “of the great national danger of tolerating slavery in any part of the British dominions,” and urges the scriptural doctrines, that “the throne is established by righteousness,” and that no power can be durably established without it. In a memorandum, (without date,) the following is the breathing of his upright soul: “Having been required by the committee of the society in London, instituted for effecting the abolition of the slave trade, to sign officially and singly with my name their late resolutions, in answer to the charges of — — — Esq.; I think it right to declare, with respect to *myself individually*, that though I have carefully maintained the principles and orders of the society, in every transaction wherein I have been concerned as a member of it, ever since it was formed in 1787, and have always strictly limited my *official* endeavors to the single declared object of the institution, “*the abolition of the slave trade*,”—Yet I am bound in reason and common justice to mankind, further to declare, that many years (at least twenty) before the society was formed, I thought and ever shall think it my duty to expose the *monstrous impiety and cruelty* (*impious and cruel* being the due epithets fixed by an allowed maxim of the law on such iniquity) not only of the slave trade, but also, of *slavery itself*, in *whatever form it is found*; and likewise to assert, that *no authority on earth can ever render such enormous iniquities legal*; but that the Divine retribution (*the ‘measure for measure,’* so clearly denounced in the holy scriptures) will inevitably pursue every government or legislature, that shall presume to establish, or even to tolerate such abominable injustice. I should forfeit all title to true loyalty as an Englishman, did I not continue the same fixed detestation of slavery, which I have publicly avowed for about thirty years past. But my declarations on that head were always intended as *friendly warnings* against the *obvious and ordinary consequences* of that *unchristian oppression, slavery!* but surely, *not to excite those fatal consequences*—for that would be superfluous, as they are in themselves but too sure and inevitable, unless timely amendment should avert them.”—*Stuart’s Memoir of Sharp*, p. 57.

ANECDOTE OF NAIMBANA.

In 1741, King Naimbana, filled with admiration for Sharp's character, sent his eldest son to England for education, committing him to Sharp's care; and the young chief was soon settled, about forty miles from London, in the family of Rev. Mr. Gambier. Sharp, though thus at a distance, watched over him like a father; and young Naimbana (then twenty-nine years of age) exhibited a disposition in every way worthy of cultivation. His capacity was not extraordinary; but he excelled in distinguishing characters. His person was not remarkable; but his demeanor was uncommonly pleasing, being full of native courtesy and delicacy. His disposition was affectionate, and his feelings warm. He became deeply impressed with religious principles, and with reverence for the sacred Scriptures. His morals were pure, and he always showed an abhorrence for profane conversation, and for every kind of vice. Respecting the reputation of his country, he displayed a lively jealousy; and being once told of a person who had publicly asserted something highly derogatory to the African character, he broke out into violent and vindictive language. Being immediately reminded of the duty of loving our enemies, he replied, "If a man should rob me of my money, I could forgive him; if he should shoot at me, or try to stab me, I could forgive him. If he should sell me and all my family into slavery, I could forgive him; but," added he, rising from his seat with great emotion, "if a man take away the character of the people of my country, I cannot forgive him." Why, said his friend. He answered, solemnly, "If a man steal from me, or try to kill me, or sell me and my family for slaves, he does an injury to the *few*, whom he attacks or sells. But if any one take away the character of black people, he injures black people all over the world; and when once he has taken away their character, there is nothing which he may not afterwards do to black people. He will beat black men, and say, 'Oh, it is only a black man!' He will enslave black people, and cry, 'Oh, they are blacks!' He may take away all the people of Africa, if he can catch them, and if you ask him, 'Why do you take away all these people?' he will say, 'Oh, they are only black people—they are not as white as we are—why should I not take them?' That is the reason why I cannot forgive the man who takes away the character of the people of my country."—*Stuart's Memoir of Granville Sharp*, p. 47.

WHICH OF THE RACES IS DESCENDED FROM CAIN?

From the Baron de Vastey, on the Colonial System. De Vastey was a colored man of St. Domingo, who published several works. We do not know whether he was originally a slave.

"Every species of calumny and absurdity, has been invented to palliate the atrocious injustice of white men, toward those whom they have tormented and persecuted for ages.

"Posterity will find it difficult to believe, that in an enlightened age like ours, there are men, who call themselves philosophers, willing to reduce human beings to an equality with brutes, merely for the sake of sanctioning the abominable privilege of oppressing a large portion of mankind. While I am now writing, I can scarcely refrain from laughter, at the absurdities which have been published on this subject. Learned authors, and skilful anatomists, have passed their lives in discussing facts as clear as daylight, and in dissecting the bodies of men and animals, in order to prove that I, who am now writing, belong to the race of Ourang-Outangs! Edward Long gravely advances, as a proof of the moral inferiority of the black man, that our vermin are black, and that we eat wildcats. Hanneman maintains that our color originates in the curse pronounced by Noah against Canaan; others affirm that it was a mark fixed upon Cain, for the murder of his brother Abel. For myself, I see strong reasons to believe that the white men are the real descendants of Cain; for I still find in them that primitive hatred, that spirit of envy and of pride, and that passion for riches, which the Scriptures inform us led him to sacrifice his brother.

"I smile while I ask whether we are still in those ages of ignorance and superstition, which saw Copernicus and Galileo condemned as heretics and sorcerers? Or whether we are really living in an age of light, which has given birth to so many great men, who have immortalized their country by illustrious works?"

ANECDOTES,

[COMMUNICATED BY A LADY.]

"A fellow-feeling makes us wondrous kind."

A wealthy gentleman of Boston, better known by his attachment to cards, than by any other token, recently returned from Europe, and cordially entered into the existing excitement against the abolitionists. "I am glad to hear they are hanging them up on trees at Vicksburg," said he. "It is good enough for the scoundrels. I only wish they had hung them in the hot sun, instead of giving them the benefit of the shade." A person near him observed, "I believe they were not abolitionists that were hung at Vicksburg; they were gamblers." "Gamblers! Gamblers!" exclaimed the anti-abolitionist—"What right had they to interfere with *them*?"

During a recent visit to Philadelphia, I was much impressed by a conversation with a worthy, sensible man, a plain republican. "I used to be very much prejudiced against the abolitionists," said he; "but I owe it to them, that I have been kept from Infidelity. I got my mind very much against religion. I thought it was all hypocrisy; and

for a long time I never went into any meeting-house. But I was persuaded to go to an abolition meeting; and I was so much pleased with the spirit that was manifested, that I went again. When I saw men willing to be of no account among their brethren, and all for the poor and the despised; when I saw men acting against their worldly interests, for conscience sake; when I heard men praying for their enemies; I said to myself, 'there must be something in religion. It is not all hypocrisy.' Abolition saved me from being an Infidel."

SLAVERY.

An inscription under the picture of an aged negro woman,

By James Montgomery, Esq.

Art thou a woman? so am I, and all
That woman can be, I have been or am,
A daughter, sister, consort, mother, widow,
Whiche'er of these thou art, oh be the friend
Of one who is what thou canst never be;
Look on thyself, thy kindred, home and country,
Then fall upon thy knees and cry, 'thank God,
An English woman cannot be a *Slave*.'
Art thou a man? Oh I have known, have loved
And lost, all that to woman can be—
A father, brother, husband, son, who shared
My bliss in freedom, my wo in bondage;
A childless widow now, a friendless slave,
What shall I ask of thee, since I have nought
To lose but life's sad burden; nought to gain
But heaven's repose; these are beyond thy power.
Me thou canst neither wrong nor help, what then?
Go to the bosom of thy family,
Gather thy little children round thy knees,
Gaze on their innocence, their clear full eyes
All fixed on thine: and in their mother, mark
The loveliest look that woman's face can wear,
Her look of love, beholding them and thee.
Then at the altar of your household joys
Vow, one by one, vow altogether, vow
With heart and voice, eternal enmity
Against oppression by your brethren's hand:
Till man, nor woman, *under Britain's laws*,
Nor son, nor daughter, born within her empire,
Shall buy, or sell, or hold, or be a Slave.

LIGHT BREAKING UPON THE WEST INDIES.

Fifty-nine tons of Bibles have been shipped from England to Antigua and Jamaica, for the use of the emancipated people. This is the effect

of Emancipation. At the last meeting of the British and Foreign Bible Society, one of its distinguished members pledged the Society before the delegates from America, Bishop McIlvaine and Rev. Dr. Spring, to send an equal number of Bibles to our slaves, when emancipated. Who will dare to shut out this blessed light from the perishing millions?

RECEIPTS.

Donations received by the Treasurer of the American Anti-Slavery Society, from Sept. 17, to Oct. 10, 1835.

Brookline, Mass., Samuel Philbrick, by J. C. Odiorne,	\$100 00
Cummington, Mass., by A. Reed,	3 50
Lee, " by a Friend,	0 50
" " " "	0 25
Ware, " E. C. Prichett,	50 00
New-Hampshire State Society, Geo. Kent,	150 00
Concord, N. H., Ladies' A. S. S.	50 00
" " Amos Wood,	50 00
Wilmington, Vt., M. Bruce,	2 00
Middlebury, Ct., from Rev. J. Atwater's Parish,	3 00
Norwich, Ct., Ladies' A. S. S., by E. W. Farnsworth,	10 00
Windham Co., A. S. S., on account of 100 pledge by C. C. Burleigh,	6 00
Waterbury, A. S. S., by S. Cook,	5 10
Albany, N. Y., A Young Lady, avails of work, by O. Allen,	2 00
Auburn, N. Y., A. S. S., by Chs. Wiley,	12 00
Cooperstown, N. Y., Mrs. H. Loomis,	0 50
Oswego, N. Y., from E. W. Clark and Chs. Stuart, for circulation of publications,	32 00
Sherburne, N. Y., A. S. S., by Rev. I. N. Sprague,	15 00
Sherburne, N. Y., Ladies' A. S. S., by the same,	8 00
New-York City, Henry Green,	5 00
Orville, Pa., Rev. H. West,	0 50
Pittsburg, Pa., Samuel Church, by A. Tappan,	20 00
York, Pa., Wm. Goodridge,	5 00
Austinburg, O., Monthly Concert, Cincinnati, " A. S. S., with pledge to increase to 150, by Wm. Donaldson,	55 00
Hampton, Mass, Samuel Williston,	100 00

Sandwich, N. H., Gen. Daniel Hoit,
Portland, Me., Female A. S. S.,
by E. M. Dow,

100 00

100 00

\$890 35

JOHN RANKIN, Treasurer,
No. 8 Cedar St.

Monthly Collections received by the Publishing Agent, from Sept. 1, to Oct. 1, 1835.

Albion, N. Y., J. Wasson,	\$1 25
Butler Co., O., by Wm. Griffith,	5 00
Catskill, N. Y., Robt. Jackson,	5 00
Carlisle, Pa., by Miss M. Knox,	5 00
Darien, Ct., by S. M. Raymond,	1 37
Farmington, N. Y., by Wm. R. Smith,	6 00
Mt. Vernon, O., by W. W. Beebe,	5 00
New-York, a Friend,	37
" " T. L. Jennings,	50
Norwich City, Ct., Mrs. F. A. Perkins,	2 00
Norwalk, Ct., George Low,	1 25
Oneida Institute, by W. I. Savage,	9 25
Philadelphia, Ladies' A. A. S., by Mrs. L. Mott,	10 00
Rochester, N. Y., by W. W. Reid,	21 25
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